KATHOPANISHAD

YAGNA PRASAD

VOL. I

PART 6

(KATHOPANISHAD)



To
Shri Dhar Sahib
with Prem, Om, Om

[illegible]
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ALL WOMEN

UPANISHAD GYANA YAGNA COMMITTEE

22, ASHOKA ROAD, NEW DELHI

YAGNASHALA NEWS

On the 27th, Swamiji returned from the Rashtrapati Bhavan after *Bhiksha* when he started with a party of Delhi seekers to Hardwar by bus. Sixty four devotees attended the Immersion Ceremony conducted at Hardwar. To represent the entire Committee, we have the Secretary and the *Yagna Dhyaksha* along with a couple of the Committee members.

The sacred ashes collected from the *Havan Kund* was taken to Hardwar and, all along the route, the devotees constantly chanted the *Maha Mantra*. We reached at Hardwar at about 8 p.m., when the entire party directly went to the *Ghats* to have the *Ganga Sparashan*. The party returned to the Gita Bhavan, where elaborate arrangements had already been made to receive the guests.

On the following day, after the morning *sat sang*, Swamiji and party reached the *Ganga Ghats* and chanting the *Mritunjayaya Mantra*, each, with a handful of the sacred ashes, entered mother Ganga and performed the Immersion Ceremony. Many of the members of the party visited Rishi Kesh and other famous places *on route*. The same night they returned from Hardwar and reached Delhi by mid-night.

After Madras Yagna Swamiji is programmed to reach Delhi for a few days in early February 1955. There, who would like to invite His Holiness for Sat Sangs in the different parts of city, may contact Yagna Secretary and help her to draw out a definite programme and await Shri Swamiji's acceptance.

The Chinmaya Weekly Sat Sangs are being regularly conducted at 4, Jantar Mantar Road, Kashmeri Gate, Karol Bagh and Rajpur Road on Sundays between 8 & 11 A.M.

The photos taken during Daily Yagna are ready now with the Photo Studio (Opposite Scindia House, Connaught Circus, New Delhi). Those interested may call in and see the copies.

Shiela Puri
Secretary
Upanishad Gyana Yagna Committee.

opening statement of the *Upanishad* in this *mantra*.

In the 6th *mantra* of the 1st *Valli* (Section) we had already a clear indication of the Law of Karma and the Doctrine of Reincarnation, when Nachiketas stated, *like corn, the mortals decay and like corn they are born again.* In this *mantra* also the *Sruti* speaks, definitely, supporting the Law of Karma and the Doctrine of Reincarnation.

The ego-centre, after the death of the body, remains intact in the form of "an idea" until it comes again to fix the relationship with another form. That which helps the "floating-ego" to choose its next rendezvous is the sum total of the reapings it has to make with the "new form" in the new field of things and circumstances. Indeed, there is no philosophical concept so tight in logic and so true in reason as the Law of Karma which is a special blessing enjoyed only by the Hindu community. Unfortunately, as a result of our criminal neglect of the study of our own scriptures if we have come to read in the Law of Karma only a repetition of the sapless

philosophy of the Law of Destiny, it is, indeed, not the fault of the *Upanishad* seers. If properly understood, Law of Karma gives into our individual hands the privilege and the might to carve out our own destinies to be lived by us in the days to come. **

Yatha Karma (according to Karma):—According to the quality of the actions performed in the past, we shall have a future existence in a form and in a set of circumstances necessary to reap the required quality of reactions in the form of experiences.

Yatha Srutham (according to knowledge):—The future lives are dependent not only upon the actions committed in the past but by the degree of the Knowledge of the Reality we have gained in and through our living these reactions. Refer for amplification Brihadarynakopanishad 12-2-13.

** cf. Swami ji's DISCOURSES ON KENOPANISHAD - K. Annadhanam, 3 Kashmere Gate. Delhi.

यः एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद् ब्रह्म तदेवामृत मुच्यते ॥
तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ॥ एतद् वै तत् ॥८॥

Ya esa supetsu jagrati
Kamam Kamam puruso nirmimanah;
Tad eva sukram tad brahma,
tad eva amrtam ucyate.
Tasmin lokah sritah sarve,
tad u na-ayeti kascana. Etad vai tat.

(8) The *Purusha* who remains awake, shaping (all sorts of) objects of desires (into dreams) even while we sleep,—verily, that is the pure, the *Brahman*, and that is also called the Immortal. In *That* rests all the world and none can transcend *That*. This verily is *That* (which you asked for).

The waking-state-world of sense-objects and their cognition are not possible without the presence of Pure Intelligence within the body. So too, we have already found that the dream-world would not have been available for our experience had it not been again lit up by the very same Intelligence. In the deep-sleep-state too the Intelligence continuously illuminates for us the idea of "I do not know". Thus, Pure Intelligence, the Self, ever remains as a Witness of the three-states. It is neither awake, nor does It ever dream, nor does It

ever sleep !! In Its presence, the three different states play the relay race.

During the Kenopanishad discussions we had made this point amply clear with the analogy of a street lamp. The light of the street lamp illuminates everything that comes into its pool-of-light. It may illumine at one time a honey-mooning couple singing and dancing in their new-found joys of physical companionship ; at an other moment it may light up a drunken party laughing and dancing in their intoxication ; and yet, at another moment, it may light up a mournful procession of a sad funeral bier. In all the three cases *the light of the street lamp* is neither happy as the honey-moon couple nor drunk as the revellers, nor sad and sorrowful as the bereaved in the funeral procession !!

Similarly, the Intelligence, that reigns within us, illuminates for us the world of the waking-state, the world of the dream-state and that of the sleep-state, without Itself ever undergoing any of these experiences.

Lord Death is now trying to point out to his disciple, Nachiketas, what the Self is,

through a consideration, and in terms of the experiences known to the student during his present existence in the world of ignorance. A school master knows that the best way to start teaching a student addition or subtraction is not by directly making the child play with the numerical figures, but to make him understand the idea of addition through familiar objects. Thus it is very well-known that a school master always takes examples from the child's own life ; "supposing you have ten mangoes", starts the master, "and your friend has five mangoes; how many mangoes are there between you and him ?" This question is asked by the master not for the purpose of keeping the mango-accounts but to make the child understand the greater principles of arithmetic through what are already familiar to the child. Similarly, the *Upanishad* texts always adopt the method of raising a seeker into the Highest Realms by explaining to him the Truth Absolute in which he is well-versed at the moment of his approach to the feet of his teacher.

No human can be unaware of the three planes of consciousness through which he daily

passes; namely, the waking-state, the dream-state, and the deep-sleep-state. If now, a teacher approaches us and explains to us that there is one constant Illuminating Factor, in the presence of which alone the experiences of the three planes of consciousness become real and cognizable for us, it must necessarily be easy for us to feel for ourselves *intuitively* this Factor, the Eternal Self.

Since the Self is not polluted by our criminal intentions, low lusty desires, jealousies and selfishness of our life (just as the street light is untouched by the varied scenes it comes to illuminate), the *Atman*, as the sole Witnessing Factor is indeed ever *Sukram* (pure).

The rest of the words in the *mantra* stand explained by themselves, to all those who have followed our detailed commentary so far.

1—8. The Lord of the City-of-Body is also the immanent Lord of the world. He is Eternal Brahman as well as the Atman. He is subject to transmigration determined by the Gyana and karma of the equipments through which He expresses Himself.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥९॥

Agnir yatha eko bhuva nam pravisto
rupam rupam pratirupo babhuva
Ekas tatha serva-bhuta antaratma,
rupam rupam pratirup bahis-ca.

(9) As the one Fire, after it has entered the world, though one, takes different forms according to the thing it burns, so does the Eternal *Atman*, of all living begins, though one, takes a form according to the form He enters and is (in itself) outside all forms (also).

Of the 108 accepted *Upanishads*, there is none so melodiously poetical (for its mellifluous words, its rhyme and rhythm and for the exquisite poetic ideas and pictures) as *Kathopanishad*. It would be a safe commentary to say that *Kathopanishad* is a touch-stone for both poetry and philosophy in Sanskrit literature. In no other language in the world have we such magnanimous flights of human thoughts expressed in such breathless poetry ! ! In *Kathopanishad* we have a love-kindling arbour where poetry courts successfully her paramour, philosophy !!

The *mantra* under discussion is an ample evidence to prove the truth of our previous statements.

The same coloured fluid in a flat bottle would look long and in a flask it would look as though spherical. Because of the different shapes we cannot label down the same fluid differently. Similarly, the dynamic Life Centre remaining the same, It illuminates different forms. The forms are different but the spiritual substance is universally the same.

The electric current that passes through a fan, a bulb, a refrigerator and a heater is certainly the same, although, because of difference in the instruments through which it passes, it manifests itself differently as air, light, cold and heat etc. The *Atma-tattwa*, similarly, remains the same, inspite of the different make up of the different minds that It comes to function through. Its manifestations become of different forms. Thus, it is that *you are not me, nor am I you*, because, my mind is constituted differently from yours. Yet our *Atman* is the same.

Bahischa (beyond also) :—Pure Consciou-ness, the All-pervading Truth, certainly presides in every form, vitalising every cell in them, "but", adds the *Sruti* "Truth is not limited to

cover *only* the area or extent occupied by the manifested life !"

Life in the millions of universes put together is but, according to the Lords own words in the Gita, only a fourth of the Divine Total ! This is indicated by the *Sruti* here by emphasizing that, Absolute Truth not only pervades every visible form and invisible world, but also transcends them all. In short, the Supreme Reality is at once immanent and transcendent.

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥

Vayur yatha eko bhuvanam pravisto,
rupam rupam pratirupo babhuva,
Ekas tatha sarvabhntautaratma,
rupam rupam pratirupo bahis-ca.

(10) As the one Air, after it has entered the world, though one, takes different forms, according to whatever it enters, so the Internal *Atman* of all living beings, though One, assumes formes, according to whatever He enters, and is outside all forms (also).

Here is another beautiful comparison to explain the same one-ness of Truth that was indicated in the previous *Mantra*. Instead of

Fire, Lord Death is explaining the same Truth with the example of *Vayu*. Whether it be a horse, a donkey or a man, a creeper or a fig tree, all live upon the same vital air, oxygen. Similarly, whatever be the name and shape of the objects in the universe that we may cognise, they are all presided over by the same Non-dual Truth Essence.

Since this stanza is a close repetition of the previous one, given out by the *Sruti* for purposes of emphasis, we satisfy ourselves with just hinting at the beauty contents of it.

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोक दुःखेन बाह्यः ॥

Suryo yatha sarva-lokasya caksur
na lipyate caksusair bahya-dosaih
Ekas tatha sarvabhutantaratma
na lipyate loka duhkhena bahyah.

(11). As the Sun, the Eye of the whole world, is not contaminated by the defects of the external eye, so, being the Innermost Essence in all beings, *Atman* is not contaminated by the external sorrows of the world.

Sarva-lokasya Chakshuh (the Eye of Whole World): Without the light energy provided by the sun we would not have been able to make

use of our eyes in discriminating the various forms and colours of the sense-objects in the world. Nor would we have moon to provide us with moon-light at least during the bright fortnights, if the sun were not there to lend its light to the moon to reflect ! Apart from all these, and probably built upon a thorough knowledge of the Science of light, the ancient *Rishis* of the Upanshads have declared even in the *Vedic* period that the Sun is the presiding deity of the sense organ, the eye. Thus, it is most appropriate to term the Sun as the Eye of the Universe.

The light of the sun illumines equally all the objects in all conditions of health and decay. Whether the sun light illumines a scene of meritorious sacrifice or a dire scene of calculated villainy, the sun light, as such, does not get either blessed or condemned by the qualities of of the various scenes it illuminates.

Similarly, the *Atman* is not tainted by the miseries of the world, arising from the *Kama* and *Karma* of the ego-centric individuals living the delusions of their own ignorance. All sorrows are created by our unrestrained

desires and our attempts in the world of sense-objects to fulfil our desires through passion-motivated, self-willed-actions (*Kama karmodh-bhavam Dukham*).

Whatever be the condition of the ghost-in-the-post, the post is not in the least affected; whatever be the threatening aspects of the snake-in-the-rope; the rope is not affected; in whatever condition be the surface of the mirage-water, the desert is not at all affected !! Similary, whatever be the condition of the world and our experiences of it, in our present embodiment, the Truth, which is the sub-stratum for the delusion-created world-myth, is not in the least affected.

There are mainly two schools of thought among the Hindu Philosophers as they try to explain the relative status of Truth and the World. Some claim that the Supreme Reality modified Itself to become this world; as the milk gets modified to become curd. *Vedantins* condemn this point of view since it is faulty according to their line of argument. They condemn this theory on the score that if the Supreme Reality were to suffer Itself to under-

go a modification, just as the milk is no more in the curd, the Supreme will have to end Itself to become the World...which is naturally absurd. Again, the *Vedantins* argue that if the world is a modification (*parinam*) of the Supreme Reality then according to the *Parinamavadins* the Supreme is available for change and that which undergoes change cannot be Eternal, but must necessarily fall within the boundaries of finiteness. Thus, if the *Parinamavada* is accepted, the Supreme Reality Itself becomes a finite perishable quantity !!

On the other hand, the Vedantins view the creation as a super-imposition upon Truth, caused by the jugglery of the mind, termed as *Maya*. This argument of the *Vedantins* is termed as the *Vivartavada*. Here, the Supreme undergoes no change at all but ever remains in its Eternal purity and Immortal grandeur; the rope undergoes no change, nor gains for itself even a drop of venom when a traveller in the dusk misunderstands it to be a snake !!

The *mantra* under discussion seems to support whole-heartedly Shri Sankara's standpoint. Any way the "Theory of Modification"

stands blasted in the presence of the more brilliant and satisfying "Theory of Superimposition" in explaining the Real and the unreal.

9-11. He is the Inner-Self of all beings. This Antratman—like air and fire—is immanent "enwrapped in every form". He is also at once transcendental : none can fully describe him. Like sun, He, while illuminating all, is not touched by the imperfections of any.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥

Eko vasi sarvabhtantaratma,
ekam rupam bahudha yah Karoti,
Tam atma-stham ye nupasyanti dhiras
tesam sukham sasvatam na-itaresam

(12) (That) One (Supreme) Ruler, the soul of all beings, who makes His one form manifold...those wise men, who perceive Him as existing in their own Self, to them belongs Eternal Happiness, and to none else.

The self-arrogating ego-centres viewing out of themselves through the shattering instruments of their mind and intellect, observe everywhere nothing more sacred than an eternal variety of endless plurality. Consequently, they suffer all the pains of life, their own self-

created problems of life. The mind-and-intellect-equipment has a prism-effect when the undivided beam of the Self 's Light passes through it ! The intelligence seemingly encased within the body can reach the outer world of sense-objects and cognize them only through the coordinating agent, the mind. But the wise, transcending the limitations of both their mind and intellect, learn to look out through their faculty called intuition, intuitively viewed, Truth alone is the experience available at all places, and at all times !

The Self is the source of the Light which, at the interception of the mental prism, seemingly disperses Itself into the variegated band of the innumerable names and forms, which constitute the *jagat*. The *Yogi* in his discriminating wisdom, successfully withdraws his mind's delusory hob-nobbing with its own ignorance-created plurality, and in the moments of his deep meditations, his Awareness come to be aware of Itself as the Self.

Our Consciousness becoming conscious of Itself, the Pure Consciousness, as the Self, is the moment of Self Realisation or *Ishwar-*

darshan. In order to enjoy this moment of Supreme Bliss and Wisdom, the individual must necessarily be a highly evolved soul (*Dhirah*) such ones alone can come to enjoy Eternal Bliss. That their's alone is the experience of continued, unbroken and infinite joy is indicated here by the *Sruti*. She says that such wise men who have come to realise their Self, alone are the real men of bliss and not others. The wordly men who are engrossed in external objects and who are not endowed with discrimination are debarred by this statement to have ever a chance of enjoying Infinite Bliss through sense-objects.

नित्योऽनित्यानां चेतनश्चेतनानामेको बहुनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वति नेतरेषाम् ॥

Nityo 'nityanam cetnas cetandnam,
eko bahunam yo vidadhati kaman,
Tam atmastham ye' nupasyanti dhiras
tesam santih sasvati na-itaresam,

(13) He, the Eternal among non-eternals, the Intelligence in the intelligent, who, though one, fulfils the desires of many...those wise men who perceive Him as dwelling in their own Self, to them belongs Eternal Peace and to none else.

The method of assertion and denial adopted by the *Sruti* in the previous *mantra* is again

repeated here when she reasserts, *to them belongs the Eternal Peace and to none else.*

What is to be realised in us as the Self is discussed here and in the discussion we are provided with enough material to understand intuitively the very Nature of the Soul—which, you will remember, was the pointed query of the Brahmin seeker to his Master, Lord Death? We may say that in no *mantra* in the entire scriptural literature of the Hindus is there a passage to equal the *mantra* under discussion in its completeness and directness of statement touching almost all the important factors, that language can express regarding the Nature of the Soul!

The world is a flux; a constant change of appearances, a transient play of names and forms. Even our very physical form is constantly changing hour by hour, through all the years of its existence. The medical science of the modern world declares that the constitution of every human body changes completely, as it were, once in every seven years; at every moment old cells are dying away and are being replaced by new ones. We come in contact

with men and circumstances, and moment to moment we are ever changing in our physical habits, mental make-up, intellectual ideas and spiritual values. Nobody can stop the process of growth.

If this constant change were to give us the idea of a continuity there must be some constant denominator that is ever constant. In the picture-house the ever-changing play of light and shade thrown out from the films gives the audience a sense of continuity because of the constant factor, the screen behind it; without the screen the audience would have seen no story at all! Waves, ripples, bubbles, froth and foam can all have their eternal dance to give us the idea of a continuous surge only when there is the constant, unchanging, placid, depths of the oceans beneath them. The delusory ideas of a snake, a rod, a crack-in-the earth are all possible only when there is the unchanging truth behind all, the rope.

Similarly, no world of flux could be possible without a base that is unchangeable and unchanging; no river can flow without a bed!

Chetna-schetananam (Intelligence in the intelligent) : Again, if a piece of iron burns your fingers you know that the iron has no heat of its own and so must have borrowed it from fire. Similarly, if the body-mind-itellect-equipment, which is itself nothing but matter, shows at moments an intelligence almost divine, we can easily presume that it has earned its intelligence from the Self, which is of nature Pure Intelligence.

Vidadhati kaman (who fulfils the desires of man) :—Here again the *Law of Karma* is obviously hinted at in a broad statement that the Self or the Supreme Consciousness is the power behind the *Law of Karma*, according to which each individual comes to live his allotted share of experiences in his individual life.

The one who is thus Eternal and of nature Pure Intelligence and who is the Force behind the immutable *Law of Karma*, is not a mere transcendental Vitality-Divine who reigns somewhere in heavens like the mortal king or the president of a country dwelling in the capital far away from the villages along the

frontiers !! *Vedanta* is the highest achievement of man's *wisdom*.

The Truth declarations of the *Rishis* represent in themselves the super-human daring with which they must have plunged into the very womb of life to scoop it and discover for themselves the palpitating soul of one's own life, the True Seat of all activities, the Permanent and Eternal Factor, behind the ever-changing madness, which, in its continuity, give the solid delusion called the *Jagat*.

Naturally, there have never been and there shall never be a text book more sacred and noble as the Bible of the Hindus, the Upanishads. If some undeveloped and unintelligent foreign intruders have raised the cry of calumny against these *mantras* as "blabberings of a humanity in childhood" etc., we, in our greater understanding shall only repeat what Christ said when he was condemned by a foolish generation, "Lord, forgive them ; they know not what they do".

तदेदिति मन्यन्ते अनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥

Tad etad iti manyante
'nirdesyam paramam sukham ;
Katham nu tad vijaniyam,
kim u bhati vibhati va.

(14) They (the sages) perceive that indescribable, Highest Bliss as 'This is That "How shall I know That ? Does It shine (of Itself) or does It shine by another light ?

This *mantra* can be considered as a question raised by Lord Death Himself, only to answer the same by himself in the next *mantra*. But, personally, Chinmaya would like to understand it as a sincere question raised by the supreme student of Vedanta in Nachiketas.

In a previous stanza Lord death had already explained that the Self is beyond the sense perceptions or the mind's cognitions or the intellect's determinations, yet, in the last two stanzas, Lord Death was dilating upon the sure and permanent joys of those who come "to behold the Self". Naturally, the intelligent students feel confused. Again, in the very same *mantra*, in the first half of it, Lord Death asserts that the men of discrimination during their deep meditations come to the divine

achievement of realising the All-pervading Truth intimately in a subjactive experience as '*This is That*'.

Tad etad iti (This is That) :—Truth is not perceived or felt or determined. Perception, feeling and determination are the functions of the sense organs, the mind and the intellect respectively ; and these three can function only in the plane of plurality, the world of sense-objects, thoughts and ideas. When the intelligent sage has successfully withdrawn all his ideas of identification with these three, at that moment, (when he has thus completely transcended himself beyond the painful limitations of these three) the sage comes to realise that, what he has till now been seeking, was the nearest factor in him, his own Self !!

At this moment the disciple is raising his doubt which is marked by the students own understanding of the philosophical discourses so far given by his master. When the sense-organs, the mind and the intellect are flouted and transcended, Nichiketas asks what exactly would be the nature of the instrument used and the individual who used the instrument

in realising the Self as "*This is That*" ? Even those of you who can at least come to appreciate, at this moment of our discussion the entire implications in the doubt of Nachiketas, can be considered to have thoroughly and well followed all the discussions made by the *Sruti* so far.

We have already shown, in a previous discussion, how, in order to cognise and understand an object, we need the help of light. We then also found that for perceiving the gross light of the physical world, and in seeing the subtler objects of the mind, such as thoughts, etc., we have the Light of Intelligence. So far, Nachiketas also seems to have understood well. But, when Lord Death says that the Vedantic seer transcending the regions of his mind and intellect comes to "*Behold the Self*" the *Brahmau* child feels confused !!

Kimubhathi (does it shine) :—A lamp is seen because of its own light, as opposed to the dull objects which get their light borrowed from a lamp (Vibhati Va......or does it shine by another light ?).

In the philosophy of Vedanta the question is answered by the great masters very vividly. It is a case of the Self becoming aware of Itself. The meditator when he has successfully hushed the mind and the intellect, in the throbbing silence within, his Awareness becomes conscious of itself. This is a state of intuitive experience and not a physical cognition. It is to show this intimate "Self Awareness of the Self" that we have, in the inimitable language and style of the scripture, the expression, "*this is that*".

The Self, being itself the Light of Wisdom, needs no other light to light itself ; when the clouds have moved away the sun, that comes out from behind the screening clouds, needs no other torch to make us see him : he being of nature nothing but a mass of light. Similarly, when the veiling disturbances of the mind and the intellect, caused by our own ignorance of the Self, the *Atman* in Its own Self-Effulgence comes out to shine fourth in all glory. Intelligence needs no other intelligence to light Itself.

In the next *mantra* we have the answer to the question raised in this stanza.

12—14. The Supreme Eternal Truth revels within as the Inner Self, and the wise realising It n his heart attains enduring peace and bliss. How s such a vision possible : Self is all Knowledge nd as such to reach It is to know It—experience t.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

Na tatra suryo bhati, na candra-tarakam,
na-ima vidyuto bhanti, kuto 'yam agnih ;
Tam-eva bhantam anubhati sarvam,
tasya bhasa sarvam idam vibhati.

(15) The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings shine and much less this fire. When He shines, everything shines after him ; by His light, all these shine.

Ethi Divithiyo-Adhyayae Panchami Valli

Here ends Chapter two, Section five.

Even today, long after we have forgotten our own great Bible, the Upanishads, we are hearing this *mantra* almost every day repeated in all temples and *pujas*, since no ritual is generally concluded without chanting this *mantra* soon after, the common and well-known "*Arathi*". None of the devotees, or the Pundits,

have ever come to really understand the message of this stanza except probably some, who have a surface knowledge of its mere word-meaning! Our religion has become hollow and without any significance to us because of our unintelligent way of living our religion. A mere parrot-like repetition of stanzas, in a language unknown to us, without seeking to understand its meaning, in itself will not and cannot give benefit at all. There are some *Karmakandins* and orthodox monsters *who claim all powers to mantras* and *kirtans* merely repeated, even if the one repeating them knows not their meaning nor understands their significances! Chinmaya cannot subscribe to this false, unintelligent, hypocritical nonsense. Were it true, why not applaud a gramophone box for the beauty of the song it had sung or pat the shoulders of your radio-box congratulating it for the talk it has relayed to you.

Tatra (There):—Lord Death is indicating here the Realm of the Self which is the Land of the Knowledge Absolute. In that Plane of Divine God-consciousness there is no need for another agent of light to illumine it. All the

sources of physical light are denied in the Realm of Truth with this *mantra*, wherein Lord Death says that there is neither the sun nor the moon nor the stars nor the lightning ; and as such *where can be the light of fire ?* In short, there is in Light no other light other than Itself. In the sun, there is no need for a torch to illumine it !!

Anubhati (shines after) :—Truth is the substratum for all the seeming activities of life. Where life is extinct, the activities of the sense-organs, mind and intellect are also at an end. And when these three entities in man have folded themselves up, and as it were rolled out, to that individual there is no more the sun, the moon, the lightning, or the light of fire. So long as life is in him, he recognises all the sources of light in the physical world. Naturally, it is philosophically evident, and logically it can be maintained, that the Giver of All-light, (for the sun and other sources of light) is none other than the Intelligence of the intellect, the Self. Hence, Lord Death says that all shines after It. *By Its light all these shine.*

Now that we know the real significance of the stanza, it must be possible for each of us to think for ourselves the voiceless depth of self-evident suggestiveness; in ordering this *mantra* to be repeated at the close of every Hindu ritual and sacred religious ceremony. The importance of this stanza is again emphasized in the fact that the same stanza has been repeated in two more of the *ten important Upanishads!* Thus, we have this *mantra* in Mundakopanishad 11-2-10 and Swataswatara Upanishad VI. 14. Though, in slightly different words, we have the same transcendental idea that the Self is the source of all light, hinted at in the Bhagwat Gita.

15. Shows how Self is existence principle that lends to every other object their existing illumination. So no other "light" can illumine the Light, in all lights.

द्वितीयोऽध्यायः

CHAPTER 2

छटी वल्ली

Section (vi)

The Path of Adhyathma Yoga further Elaborated.

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेवशुक्रं तद् ब्रह्म तदेवामृतमुच्यते तस्मिल्लोकाः श्रिताः सर्वे ।
तदुनात्येति कश्चन ॥ एतद् वै तत् ॥

Urdhva-mulo vak-sakha
eso 'svatthah sanatanah ;
Tad-eva sukram tad brahma
tad-eva-amrtam ucyate
Tasmin-lokah sritah sarve,
tad-una atyeti kascana ; Etad vai tat.

(1) This is the ancient *Aswatha*—tree whose roots are above and whose branches (spread) below. That is verily the pure, that is *Brahman*, and that is also called the Immortal. In that rest all the worlds, and none can transcend It. Verily this is That.

All those who have at least a scrappy knowledge of Sanskrit are advised to get hold of a copy of Shri Sankara's commentary upon this *mantra* ; it is a piece of joy. Even the great philosopher Shri Sankaraharya was seemingly carried away into the realm of pure poetry and literature at the beauty of the deep suggestions contained in the above *mantra*.

Just as the sweet scent of the night-flower wafting towards us can give us an idea of not only the presence of the night-queen-shrub but also the roots that sustain the plant, so too, the *Sruti* from an observation of the finite world of names and forms wants to deduce "the root of it all" that lies in a region concealed from our superficial observations. Thus, in order to point out an unseen cause for the seen and experienced effects, the scripture is here bringing out a beautiful comparison of the universe projected out from the Reality in the form of an *Aswatha*-tree (*peepal* tree). It is also relevant here to remember that in describing the same fig-tree, Lord Vyasa also has devoted three entire stanzas in the opening of the XV Chapter in his master-piece, Shri Bhagvath Gita.

Sankaracharya, in his commentary, also provides us with a reason why the *samsar* has been compared to a tree by the *Sruti*; in Sanskrit the word '*Vriksha*' means a tree 'because it is felled' (*Vrischanath*).

There is no tree, so commonly known to the majority which is so extensive in growth,

sturdy in build, and longer in its duration of life as the *Peepal*, that *Sruti* could not have thought of another tree equally appropriate, to compare it with the world of plurality, Generally, the professional writers of cheap bazar notes led away by the literal word meaning, explain the tree of *samsar* as having its roots above and the branches hanging down. This is absurd and even the *Sruti* statements cannot make any *Aswatha*—tree do a *Sirasasan* however much misguided artists may try with their colours to represent this misreading of the *Sruthi* texts by Sankrit Pundits ! Sankara has very pointedly hinted at this misunderstanding.

Urdhwa Moola (roots up) :—The word *Urdhwa* here does not mean "up" in the sense of geometrical "up" but it is used to indicate the idea of "reverence". Thus, of the many parts of the Tree of *Samsar* the root is much more sacred and hence *urdhwa ;* the Tree of *Samsar* has its roots sucking out its sap from the "*Vishnoho Paramam Padam*" (the Supreme place of *Vishnu*—the All-pervading *Atman*).

Again, there can be yet another reason why *Sruti* has chosen this *Peepal*-tree for her purposes of representing *Samsar*. The very word *Aswatha* can be liquidated in Sanskrit in to three component parts meaning thereby "that which will not be tomorrow" (*swa* means to-morrow in Sanskrit). *Samsar* is a word that indicates the world of the finite-objects, where death and destruction are the constant happenings; no simpler word could have more completely and so effectively indicated the world of perishable objects as the *Aswatha*.

In spite of our repeated efforts at finding for them sufficient reasons to generate their appreciation of this gem of poetry and philosophy, our educated Hindu brethren, in their hardened prejudices against the style and contents of the Upanishads might yet find some difficulty in understanding it. Chinmaya may here try to give for them yet another example.

Have you not seen, in your history text-books, charts representing the line of descendent of the various ruling families? Each of them starts with a great grand-sire and then branches out into sons and daughters, who,

each of them, again spreads out into an array of grand-sons and grand-daughters......ad infinitum. Don't these printed charts look like a tree with its root up !! And they are literally called in English as the charts of *family-trees* ! If our modern historians, in their matter-of-fact, unpoetic, approach to data, can come to use such a poetic idea of a family tree, would you not, if not in sympathy, at least in an intellectual understanding give the *Rishis of the Upanishads* the benefit of the doubt ?

In short, the Upanishad wants us to understand only the simple fact that the finite world, the *Aswatha,* is itself rooted in Truth and maintains itself from the nourishments drawn from the Absolute Truth. The *samsar* is a "tree", mainly because it can be cut down and removed once and for ever with the firm axe of discrimination (*viveka*). Refer *Gita* XV. 3.

यदिदं किंच जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद् विदुरमृतास्ते भवन्ति ॥

Yad idea kinca jagat sarvam
prane ejati nıhsrtam ;
Mahad bhayam vajram udyatam ;
ye-etad vidur amrtas te bhavanti.

(2) This whole universe evolved from the *Brahman*, move (vibrates) in the *Prana* (in the highest *Brahman*). That *Brahman* is a great terror, like an uplifted thunder-bolt. Those who know this become immortal.

The same idea described in the previous *mantra* is brought into a greater relief in this stanza in a more direct and scientific language. Perhaps, *Sruti* Herself realises that in the crowded details of her analogy of the *Aswatha*-tree, the student may be apt to overlook the deep significance contained in it: "that the entire tree is rooted in and is maintained by the world of Truth."

Pran (or *Pranae*) :—It may be interpreted as nominative (*Prathama*) or as the vii case (*saptami*), it may be interpreted as, "the whole universe arose from *Brahman* and moves in *Prana*", or as "the *Prana* being present (*Pranae sati*) the whole universe comes out of Him and vibrates in Him.

Prana means here the *Brahman*, and this Eternal Reality is the One Source from which the world of appearances has emerged out, is existing and at the end of time shall merge back into.

Ejathi (vibrates) :—Creation and the worlds created are considered by many of the Indian Philosophers as so many "stresses" in the Infinite. Modern science in the west has also come to a similar conclusion that the world of matter is entirely constituted of energy-Units moving at a terrific speed in their eternal vibrations. When an atom was split, the physicists could mechanically discover that it is constituted of the electrons and protons, moving at a high velocity around and about a central motionless neutron. They also found out, that, if by some method they could change the frequency of vibration of the energy-particles in the electronic vibrations in an element, they could change one element into another ! If the atoms are nothing but energy particles vibrating ; and matter is nothing but a mass of molecules ! Then matter is nothing but energy vibrating !!

Now then, it cannot be much of a difficulty for the modern Hindu to accept the statement of this *mantra* that "creation is a motion, a vibration of energy" and that it is possible for the vibration to maintain itself only if there be

a motionless and nonvibrating medium, the Absolute Reality. Constant change can certainly give us the delusion of a form ; only there must be a constant medium, for the changes to play in or at least a constant axis upon which they can play. Thus, when a lit up Joss-stick (*aggarbati*) is rotated fast round the same axis we can detect the joss-stick maintaining itself in the form of a golden circle. The golden circle has no existence except in the consistancy of change at the brilliant tip. Similarly, constant vibration of energy in a medium of Absolute Energy, and maintaining itself within the field of a constant axis gives us that ocean of sense objects made up of things and beings.

To be sure, this idea seemingly discovered only recently, must have been the common knowledge among the *Aryans* of the *Vedic* period ; else, *Sruti* would not have felt satisfied herself by merely mentioning the whole universe vibrates in *Prana*.

Mahadbhayam (a great terror) :—Nothing in the universe happens haphazardly. Nature moves in rhythm. There is an immutable law

that governs the movement of the stars, planets, etc. There is a constancy in the working of all the laws of nature. Everything is scheduled to happen according to some strict commands ; as though there is very severe law-maker and a strict maintainer of these laws! In this sense, the scripture states here, that the finite world of names and forms seems to exist and function, so deligently and readily as though the Master of the Laws is standing right behind them with a raised whip !!

The *mantra*, on the whole, indicates that the source of all manifestations is not an inert non-existence, (as some of the Buddhistic schools of philosophers believe and try to maintain) but the ultimate source of all lives is an active and dynamic existence, which in its nature is Pure Intelligence Itself.

Those who know this highest *Brahman*, the Source of All Life, the substratum for the eternal play of change, to be the Vital Factor in themselves, they shall attain Immortality !

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पंचमः ॥३॥

Bhayad asya agnis tapati,
bhayat tapati suryah ;
Bhayad indras-ca vayus-ca
mrtyur dhavati pancamah.

3. *For* fear of Him the fire burns ; *for* fear of Him shines the sun ; *for* fear of Him do *Indra Vayu* and Death, the fifth, proceed (with their respective functions).

If *Brahman*, the Supreme Reality, were not there, not only to declare, by Its Will, the law of existence but to control and govern it, and thus ultimately ensure its smooth functioning, we would not have had, to be sure, such a systematic and scientific consistency in the laws of Nature. Had it not been for this eternal fear for the supreme authority of the Transcendental Reality, we could not have had any science text books ; as for that matter, life itself would have been impossible. For example, supposing fire chooses to take a holiday from its nature and thus prove itself to be cold, the milk over the oven would probably remain colder than when it was put on the fire even after hours of waiting ! No life would have been possible, then, in the

sense of a systematic and continuous living, for, the planets could then, at their will, stray away from their appointed paths in the heavens !! Almost as frequently as we are having motor accidents, train-collisions and plane-crashes in these days in our ill-organized world, we could have had daily collisions between stars and between planets !

But on the other hand, we are seeing that the universe is running smoothly and harmoniously in a perfect, orderly manner. Sun, Fire, *Indra Vayu,* and Death are all working with a beautiful team spirit.

This idea that nature strictly keeps herself within the word and spirit of the Eternal Law due to her fear of the Supreme, is repeated with almost the same vigour if not in the same words in *Taittereya-Upanishad* II-8-1. also.

Panchamah (fifth) :—Death is considered the fifth in the direct numerical order. Previously the *mantra* has already enumerated four different names as Fire, sun, *Indra* and *Vayu,* So, naturally, death is the fifth.

1-3 The famous comparison of the world with the Peepal-Tree. The roots are the Brahman

—the unseen nourisher and sustainer of the Phenomenal world.

इहाचेदशकद बोद्धुं प्राक् शरीरस्य विस्त्रसः।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥४॥

Eha cedasakat bobdhum
prak sarirasya visrasah,
Tatah sargesu lokesu
sariratvaya kalpate.

4. If here (in this life) one is able to comprehend Him (*Brahman*) before the death of the body, he will be liberated from the bondage of the world ; if one is not able to comprehend Him, then he has to take a body again in the worlds of creation.

Ignorance can be ended only with Knowledge : ignorance and knowledge cannot remain together at one place at the same period of time. Knowledge ends in Ignorance, as light ends in darkness.

The ignorance of our Real identity has made us identify ourselves with the mind, intellect and body delusions and this is the start for our ego-centric life of pains and limitations. There is no other achievement, more sacred and glorious which a human seeker can achieve within the duration of his existence as man, than the realisation of his Real Identi-

ty with the Unlimited, Eternal, Absolute Self.

One identifying oneself with the Self during his life time here, gains the Eternal *Padavi* of deathless perfections. Having realized this Real Nature, there cannot be, for such an individual, any more of the pains of birth and death. After having woken up from the dream, one need not run to the side-board to snatch his rifle to shoot down the tiger that hunted him down in his dream ! After a dream-ride when the dreamer wakes up he need not run out to take his dream horse to water ! Having woken up from the dream, of the ego-centric agonies, into the waking state of the knowledge of the Self, the God-man will not and need no more repeat the to-and-fro-swinging between the arcs of birth and death.

If an individual fails to realize the Eternal Nature of his Self during his life time, he, after departing from his present manifestations, will have to take up yet another form and come back to this wretched plane of limitations and finiteness. This is true, because, the ego-sense can ultimately end, we have found, only

at the final shifting of our present identifications with our body, mind and intellect to a real understanding, born of first-hand experience, of the True Nature of our Eternal Selfhood, which is the Source of all Life in us. As long as an individual has not come to have this subjective realisation of the Self, so long his ego-sense persists, so much so, when the 'i-ness' and 'my-ness' in him drop off their present physical body, they remain in tact together as an "idea-ego" and in time, it associates itself with another form maintaining and developing its egoness with that chosen form.

Sruti here kindly warns all sincere seekers to strive hard in realising this final Mission of Life which takes the individual form the mortal levels to the heights of Eternal Perfection. This Supreme Goal is the final fulfilment of the struggle of evolution. Man alone is the sacred creature who has been endowed with the necessary equipments of a sensitive mind, a high reasoning capacity, with a judicious and trained application of which, he can deliberately hasten his own evolution. In nature no

other creature has this divine freedom to speed up its own evolution.

यथादर्शे तथात्मनि यथा स्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे तथा गन्धर्वलोके च्छायातपयोरिव ब्रह्मलोके ।।५।।

Yatha (a) darse tatha (a) tmani,
Yatha svapne tatha pitrloke,
Yatha 'psn pari-iva dadrse,
tatha gandarva-loke,
Chhaya-tapayor-iva brahma-loke.

(5) As in a mirror, so (*Brahman* can be clearly seen) here within one's own Self ; as in dreams so in the world of the forefathers ; as in water, so in the world of the *Gandharvas* ; as in light and shade, so in the world of *Brahman*.

In the previous *mantra* we have been advised that in our life the greatest achievement would be that of realising our own Real Nature. Now in this *mantra* Lord Death is trying to explain to his disciple, Nachiketas, how realisation of the self in the human existence is much more sacred, compared with the possibilities of realisation in the other different planes of existence.

As men, we are living in a plane of consciousness, where, we have certain kinds of experiences which we gain through our sense-organs, mind and intellect, when these come to

react with an available external world of sense-objects. Just as our experiences of the waking-state-world are not the same as our experiences in our dream-world, so too, there can be other planes of consciousnesses wherein different degrees of experiences can be our lot. Thus, we have the *Pitrloka* (the world of the manes) where the individual has only the mind-and-intellect-equipment and not the physical body. Natuarlly, the experiences gained by the subtle-body must be different from our own experiences; where in the body with its demands, cravings, pains and joys will colour our experiences to give us on the whole a totally different life. Similarly, the experiences in the world of the Gandharvas (divine nymphs, instinctively clever in music, dance and such other allied arts) and in the plane of consciousness called the *Hiranyagarbha* or the *Brahma Loka* (the Total Mind), must each be totally different from those in all the other worlds. Here, *Sruti* is trying to give the comparative clarity with which the Absolute Knowledge can be reached by the seekers in the different planes of existence.

Yathadarshae (as in a mirror) :—Man, living the life of the mortal, in this world alone can, through the required special practices, come to gain the clearest concept of the Absolute Knowledge. Transcending his mind and intellect intuitively a seeker comes, face to face, with the Truth, the Self or the *Atman*. At this stage, there is a natural pause for all the thinking students to raise a serious doubt. When one's mind and intellect have been transcended, how can there be an ego, who can come face-to-face with the Centre of all our Lives to recognise it ? True, the question is quite intelligent, logical and to the mark. This question has been answered here in the simple looking comparison with the reflection in a mirror.

Friends, mirror gazing must be quite familar to every one of you, as no day can pass, in this era of daily shaving, when you have not looked into a mirror. But probably, you have never tried to analyse the exact moment of your understanding your reflection. Let this *sadhu* try to help you.

Supposing, for a moment, that you are standing in front of a mirror. Now, seeing your reflection in the mirror what do you exactly understand ? Supposing, for example, your reflection showed that it needs a shaving badly ; would you then start shaving the 'reflection' in the mirror or would you do it on your own face ? That is, though you are looking out into the reflection in the mirror, you are in fact understanding not the reflection but yourself.

Similarly, when the mind and the intellect have been transcended in the last moments of the white-heat of meditation, the individual ego peeping over its own limitations, as it were, comes, face-to-face, with the Eternal Self and when, thus, the highly evolved ego, comes to reflect the Light of the Eternal Knowledge, the reflection, merges itself, *in-a-process-of-knowing*, to become one with the Self ; seeing the reflection we do not actually come to know so much the reflection as, through it, we come to understand the source of the reflection, our own face.

If once we have grasped this point clearly in all its pregnant import, we shall easily

understand the other comparisons, used in explaining the different degrees of clarity, with which a seeker can realise his own Self, in the different planes of conscious existence.

All those who have been regularly following so far the Yagna discourses are sure to understand the depth of the significances in the comparisons *as in dream so in the world of the fore-fathers* and *as in water so* in the world of *Gandharvas.* Chinmaya does not wish to commit the sin of repetition.

Chhayatapayoriva (as in light and shade):— In *Brahma Loka*, the *Sruti* explains, the Knowledge of the Self can be certainly most clear, as clear as black-letters would be against a white back-ground! In fact, *Sruti* is unequivocally emphatic in her assertion that Self-realisation in the World of the Cosmic Mind is the clearest. But we should not forget that this Plane of Consciousness is very difficult to be reached, for, this is the lot given to such ego-centres who have come to gain the required merits through a synthetic Yoga of both *Karma* and *Upasana* (worship and meditation). The one, having reached the *Brahma Loka*, accord-

ing to the scriptures, remains there enjoying for long the subtlest joys of that world, until at last, ultimately, guided by the Creator Himself, all of them attain Immortality, when that Plane of Consciousness gets folded back into the Absolute, during the periodical *pralayas* (deluge). This process of Self-realisation is termed as *Karma Mukthi* (liberation by stages) in the Vedantic text books.

1—5. Through knowledge of Self man is lifted to the highest. The self being our own Nature, this realisation can happen at any stage of existence. But it is never so complete and consumate as here and now ; in the human form in this world.

इन्द्रियाणां पृथग्भाव मुदयास्तमयौ च यत् ।
पृथक् उत्पद्यमानानां मत्वा धीरो न शोचति ॥६॥

Indriye nam prthag-bhavam,
udayastamayau ca yat,
Prthag-utpadyamananam,
matva dhiro nasocati.

6. A wise man,—having understood, that the senses separately produced are distinct from the *Atman* and also their rising and setting,—grieves no more.

One who has read the previous *mantra* and has thoroughly understood its significances

shall surely come to ask the question, "why, after all, should one try to realize the Eternal Self in the human life ? The answer is given by *Sruti Bhagwati* in this *mantra*.

The sense-organs are distinctly separate from Eternal and Changeless Truth that resides in us. The senses are separate from the *Atman* because they are effects produced out of certain causes, while the *Atman* is the very Uncaused cause. Again, the five different sense-organs are each different, not only in themselves, but in their very original causes ; the five fundamental elements.

Not only are they in themselves thus different, and arise from different causes, but they are also eternally changing as they re-act from moment to moment differently with the different objects that come in contact with them ! In the waking-state they are all quite receptive and available for their individual expressions ; while, the moment the individual is asleep, the capacity of his sense-organs to re-act with their objects, fold themselves up into a state of dormancy (*Udayasthamyow*, rising and setting) and the folded up abilities

and capacities in the *Indriyas* seem to manifest themselves all at once, the moment the individual wakes up from his sleep !!

A wise discriminating man, differentiating between the Etenal Factor, the *Atman*, and the ever-changing play of passing expressions in his *Indriyas*, he comes to grieve no more. All our sorrows in life are due to our lending ourselves to the mis-understanding that we are the ego-centres, victims of all our mental demands, intellectual assertions, and sense-appetites. In the right knowledge of our total independence from the *winding* chains of these limitations, we shall reach a state of existence, where sorrow or grief has no meaning. The State of Perfect Bliss, eternally untouched by sorrow, is the *Padavi* (status) that *Sruti* promises to one, who dares follow the Razor Path of Knowledge and realises the Self in this very birth, as She called upon us to do in the previous two *mantras*. That a self-realized soul would eternally be, beyond all sorrows is a statement of repeated in our sacred scriptural literature. "*Tare-thi Shoka- Math-mavith*" (the knower of the Self goes beyond the shores of sorrow) says another Upanishad.

इन्द्रियेभ्यः परं मनो मनसः सत्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥७॥

Indriyebhyah param mano,
manasah sattvam uttamam ;
Sattvad adhi mahan atma,
mahato vyaktam uttamam,

अव्यक्तात् तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥८॥

Avyakt at-tu parah puruso,
vyapako linga eva ca,
Yam jnatva mucyate jantur,
amrtatvam ca gacchati.

7. Beyond the senses is the mind, beyond the mind is the intellect, beyond the intellect is the Great *Atman*. Superior to the Great *Atman* is the Unmanifest.

8. And verily beyond the unmanifested is the all-pervading *Purusha* devoid of all distinctive marks, knowing whom, the creature (the knower) is emancipated and he attains immortality.

These two *mantras* are taken together because we had already commented exhuastively on all the points raised in the first part of the second stanza. As we had in Valli III-10, here again the *mantra* is only repeating what had already been said regarding the ascending spiral that takes us from the grossest to the subtlest Principle in us. Please refer

back to the commentaries given earlier for the stanza refered to. (Valli III-10).

The *Purusha* or the subtlest of the subtle Factor in us, is explained here as *Vyapaka* (all-pervading) and *Alinga* (without distinctive characteristics, properties, etc).

Atman being the subtlest of the subtle, we have discussed before, it must necessarily be an all-pervading *Tattwa*.

In the Sanskrit logicians' vocabulary the world *Linga* has a particular connotation, a scientific import and is used in philosophical discussions only, at such places where the philosopher wants to point out its scientific meaning. Much of our knowledge is made out of our capacity to infer. Almost all our knowledge of things not yet seen, is derived through the source of knowledge called inference. When there is a lot of smoke rising from a point in the distant range of hills we, from of our point of observation, infer that there is fire on the hill. The sign or the distinctive mark, *viz*. smoke, observing which, we come to the definite conclusion which is called the *Linga* in the logicians terminology.

With this knowledge of the exact connotation of the word, we can now easily understand the import of the scripture when She says that the *Purusha* is devoid of any *Linga*. It means that there are no properties or qualities or such other indicative signs by which we can directly perceive, and, therefore, come to recognise the Self in us.

He who realises this Self, through a subjective experiencing, not only does he get liberated from the shackles of mortal limitations, but, the *Sruti* asserts, most surely, will he be reaching the Deathless State of Eternal Existence "*Brahmavith Brahmaiva Bhavathi*" (knower of *Brahman* becomes *Brahman*), is the incessant declaration of all (*Sruties*).

6 to 8 In this inward pilgrimage the seeker crosses the senses and instincts, mind, reason, the great Soul, the unmanifest to reach the inner most essence—the Purusha—the Self. This ends the liberating vision, the attainment of Immortality.

न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिक्लृप्तो य एतद् विदुरमृतास्ते भवन्ति ॥९॥

Na samdrse tishati rupamasya,
na caksusa pasyati kascana enam :
Hrda manisa manasa Bhiklpto,
ye etad vidur amrtas te bhavanti.

9. His form is not to be seen. No one beholds Him with the eye. By controlling the mind by the intellect and by incessant meditation He is revealed. Those who know This (*Brahman*) become immortal ones.

That the Self is beyond the fields of the sense-organs and the mind and the intellect has by now been very often repeated by the *Sruti* in different *mantras*. If none of these instruments of cognition, feeling and understanding are available for the seeker in realising the Supreme, the ill-informed aspirant is apt to feel despaired and may come to throw up all his attempts to live the Life Divine, saying that the goal promised by the *Srutis* is an impossibility. Hence, this *mantra* is explaining to us the last leap with which the seeker, during his meditation, crosses over the frontiers of his mind and intellect and reaches the Land of Truth.

Na Chakshushah Pashyati (None can see Him with the eyes) :—Here the word eye is a representative word (*Upalakshna*) which in its true meaning in the *mantra* indicates all the sense-organs. The *Upanishad* is here clearly and pointedly making the daring statement that God will not present Himself to his devotees, for them to "see" Him with their naked limited sense-organs of vision. All visions are delusory hallucinations of the mind, however, satisfying and gloriously divine they may seem to be.

The only method by which a seeker can come to realise his Self is through the faculty of intuition which is now lying dormant in man's intellect. The intellect resides, according to the poetic *Sruti*, in the cave-of-the heart, and from its glorious seat of activities, controls the workings of the mind. When the mind is silent, the intellect gains an inner peace. An intellect, thus, in complete peace itself dies away or disappears leaving behind, a newly born potency in us called intuition. It is with this intuition that a seeker comes to realise his Self. Intuition is nothing but "the capa-

city to know the knowledge". And knowing the Self is but the Self becoming aware of Itself.

For purposes of emphasis *Sruti* is, again repeating that the one who has, during his sojourn here, come to rediscover himself to be nothing other than the Pure Consciousness, presiding in him as his own Self, shall himself become Immortal, and thus get away from the whirl of births and deaths.

यदा पंचावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥१०॥

Yada Panca-avatisthante
Jnanani manasa saha,
Buddhis-ca na vicestati
Tam ahuh paramam gatim.

(10) When the five organs of knowledge are at rest together with the mind, and when the intellect ceases functioning (becomes calm) that they call the highest state.

Here we have the clearest exposition as far as language and intellect can go, of that State of Eternal Auspiciousness experienced, when the Soul meets the Soul (*Samadhi*). When the five sense-organs are perfectly controlled, naturally, the mind is devoid of

almost ninety per cent of its activities. What little field, the mind has now, to get itself agitated in, is constituted of its stored away memories and self-created imaginations. When even these agitations are controlled, we reach the State explained in the *mantra* as the State, when the sense organs are at rest along with the mind. Even this is not sufficient. For, at this state, the intellect will be throbbing, though of course it will be very feeble, with its own ideas and ideals. The *Upanishad* wants us to reach a state where the sense-organs, the mind and the intellect are all at rest. And this State is defined by the *Sruti* as the State of vitally experiencing the Supreme Absolute Reality, the Self.

"As a matter of fact have we not, almost everyone of us, experienced a state, wherein our sense-organs, mind and intellect are not at play ? In sleep we all know that neither our *Indriyas* nor our *Manas* nor our *Budhi* comes to interfere with our peaceful rest with their endless death dances ; then, are we not experiencing the Reality during all the occasions when we are plunged in deep sleep ? If the

condition of sleep be the condition of *Reality*, is the *Upanishad* asking us to be nothing more than idlers, sleeping round the clock all the days of our lives ?" thus ask the sceptics.

Such and other similar questions would rise up in the mind of the un-initiated when they superficially read the *mantra* now under discussion—entirely in itself. In fact this *mantra* has no independent existence without the total knowledge we had so far acquired from the learned discourses of Lord Death. We must read this stanza specially in the light of the previous one.

There is a lot of difference between sleep and the State of Self meeting the Self. The condition of *Samadhi* is often explained to us as something very near sleep, because living as we are in a very gross plane of consciousness, the God-men of the *Upanishad* could not explain to us their transcendental experiences, but in terms of our own world of limited experiences. The nearest state, they could find, which man is enjoying and which can be favourably compared with the State of *Samadhi* is sleep ; in the sense, while we are sleeping our

sense-organs, mind and intellect are at rest. *The comparison is only so far as it explains this common similarity.*

During moments of God-consciousness, the individual transcends his mind and intellect, to reach the Land of the Eternal Consciousness, while a man in sleep has only folded up his mind, intellect and sense-organs, for the time being, and finds himself reaching the dark Land of the Unconsciouness! The one in sleep is drowned in the darkness of ignorance; the one in *Samadhi* is in the sun shine of Knowledge. The sleeper is a slave in a negative living, while the knower is a master in a positive existence. These ideas are hinted at in the unwritten space between the above two stanzas.

In order to delve deep into our own bosom and light up the match of intuition, so that it may flare up and blow off the veiling walls of mental and intellectual disturbances, and thus finally reveal the Self unto the Self, what exactly is the process to be pursued? This question is answered in the following *mantra*.

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥११॥

Tam yogam iti many ante,
Sthiram indriya-dharanam ;
Apramattas tada bhavati,
Yogo hi prabhavapyayau.

(11) The firm control of the senses they regard as *Yoga*. Then the *Yogin* becomes free from all the vagaries of the mind ; for the *Yoga* is acquired and lost.

The method of practice, pursued by a *Vedantic* student, in order to develop his intuitive power and with that to come to realise ultimately his own Self and thus become immortal is being explained here. The process of Self-development and self-perfection is *Yoga* ; if truly practised, *Yoga* promises us its goal to be God-hood. Here, the scripture clearly exclaims that *Yoga* means, in its practical application, *the firm control of the sense-organs*. A certain amount of sense control comes as a matter of habit to one who has come to live the discreet rules of decent life ; such an individual will not like the barbarian in him to walk out of his form, to abscond or to seduce, although his mind may get tempted by the charms of his neighbour !

An individual is helped much in his self-control, no doubt, if the spirit of his age is one that follows the *Dharmas*. If we are finding today a greater dose of barbarianism and cruelties among our children who are coming out of the universities, than it was among our forefathers of a couple of generations back, we know for certain the source for the low negativities among the modern educated class. These children, innocent victims of the Spirit of the Age, are not to be condemned at all for the life of sensations they are seeking or the voluptuous excesses they are tempted to enjoy! If they are to be condemned, much more shall we condemn ourselves, for, certainly, we have, through our own commissions and omissions, contributed much to the poisonous spirit of the present. Flouting truth and breaking the codes of morality and ethics in conscious acts of our own arrogance, we have allowed the Spirit of our times to fall so low from its ideal peak to reach the lowest depths of today's desperations.

Fortunately, for the *Vedic* Period they maintained a strict code of the *Dharmas*.

Sanathandharma was the Spirit of that Age; and the descendents for a long time, till the recent, present, have been, by a superfine system of communal living and through an ordered and rigid system of social values, trying to keep up the spirit of *Sanathanadharma*. If there is yet a greater dose of individual inner joy experienced by the millions in our Indian villages, inspite of their poverty, starvation, death and disease, we have only to thank the ever-blessing timè-tested system of happy living called the *Sanathana Dharma*. Compared with a modern citizen in the greatest of our cities, New York, we can definitely say that mentally speaking, the poor Indian ryot, is, any day enjoying a greater share of inward peace and joy than his American brother. *Shanti* is the product of contentment and not the ghastly child born of sensuous flirtations with sense-objects.

Apologies for this digression. The amount of sense control a man comes to enjoy, therefore, depends much upon the Spirit of the very Age he is living in. In the penultimate state of Self-development the individual gains more

and more control over his sense-organs through his practice of Self-control. Certainly, the final and total control, over the *Indriyas*, comes only from the moment of full realisation of the Self ("*Param Drishtwa Nivarthathae*").

Yoga, to a student of *Vedanta*, starts with and is continued in self-control. To him the extreme development of his powers of concentration through a successful achievement in the control of his sense organs is the greatest of *Tapas* (*Eikagryam Parmam Tapah*).

Control of the sense-organs does not merely mean the mere negative idea of taking our sense-organs away from their sense-objects. This is only half the battle. Success can be achieved in self-control only when our minds are fixed firmly in steady concentration and meditation upon the *Atman*.

At this time of his self-evolution, the *Yogin* becomes careful and does not allow his mind to fall back into its usual ruts of sensuous thinking. For, a true student of *Vedanta* knows fully well that unless he be very careful, the control gained over his senses, might at

any time, get lost in the severe temptations of passing moments ; especially so when the *Yogin* lives in the same accustomed plane of sense-objects. *Sruti* kindly warns, in her own words, how easy it is even for the highly developed students of *Yoga* to get themselves lost, in the midst of their own successes, if even for a moment they become careless. Indeed, the *Path of Knowledge*, dangerous but the shortest, is a *Razor Path* wherein a slip means total annihilation.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥१२॥

Na-eva vaca na manasa
Praptum sakyo na caksusa ;
Asti-iti bruvato 'nyatra
Katham tad upalabhyate.

(12) The Self cannot be reached by speech, by mind, or by the eye. How can it be realised otherwise than from those who say, **"He is" ?**

The *Atman* is the controller of the entire mechanism of life. Just as a driver, while driving the car, cannot get himself run over by the same car, so also the sense organs, mind, and intellect functioning because of the Life Centre behind them cannot turn themsel-

ves upon the very *Atman* and know Him as one of the objects of their cognition, feeling or understanding !

Naturally, Lord Death here in his exclamations conveys to his dear disciple the accepted belief in *Vedanta* that there is no other source of knowing the existence of the *Atman* than the sacred Divine words of the scriptural declarations (*sabda Pramanam*) and their living symbols, the realised saints. Whatever arguments you may bring out in favour of the existence of the One *Atman* in all living forms, there can be equally efficient, intellectual and metaphysical arguments to meet and completely floor down the arguments of a Seer and prove just the opposite—the non-existence of the *Atman* ! No amount of metaphysical arguments can help a seeker to reach the Absolute Truth. Every seeker will have to start his own pilgrimage with his indomitable courage and faith in the words of his Master.

अस्तीत्येवोपलब्धव्यस्तत्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्वभावः प्रसीदति ॥१३॥

Asti-ity-eva upalabdhavyas,
tattva-bhavena ca ubhayoh ;
Asti ity eva upalabdhasya
tattva-bhavah prasidati.

(13) He should be known to exist as Be (Asti) and also as He really is. Of these two to him, who knows Him to exist, His true nature becomes manifest.

Though the stanza will read as a riddle to the not-well-initiated, it is a direct statement to all those who know the *Sastra* ; and this *Sadhu* is sure that all of you in this *Yagnasala* are today really full blown *Vedantins* to whom this passage must be automatically clear.

The *Atma-chaitanya* can be realised either as conditioned in Its manifestations, or in Itself and as such, without any of Its attributes and therefore as a Pure Witness of all the states of consciousness. At many places during His discourses Lord Death had already pointed out to Nechiketas that a meditator meditating upon the symbol of Truth, OM, considering it to represent the lower *Brahman*, shall attain the joys of the *Hiranyagrabha* ; and if, on the other hand, one meditates upon OM as a symbol of

the attributeless, Pure Consciousness, the practitioner fulfils his meditations and actually realises in him the Absolute and the All-pervading Reality. Sree Sankara in his commentary comments upon this stanza in the true spirit of the very text-book.

Many of you might find, if you are following the Ramkrishna Math edition or the Yoga Vedanta Forest University publication of Rishikesh, that both of them had felt almost an unnecessary urge to find a defect in Shri Sankara's commentary !! We, however, find it difficult to accept this amendment which they have suggested.

Sree Sankara comments upon this *mantra* and says that the *Sruti* is here warning the seekers against meditating upon Truth as manifested with attributes, and that She is vigorously advocating the meditation upon the Absolute Truth, unmanifest and attributeless.

Acccording to the above text-books, Sankara's commentrary falls short of the mark and that a closer hit would have been gained by directly explaining the *mantra* to hint at a

warning that the meditator should meditate upon Truth as Existence (Asti) and not as Non-existence (*Nasthi*)......as some of the Budhistic schools of philosophers maintain along with a section of the Indian Logicians (Naiyyaikas).

He who realises the *Atman* as the very Essence of Existence, he has realised the *Atman*. In thus realising the successful seeker in his meditation comes, to contact himself with a Plane of Consciousness, wherein, he realises the Source of all Life to be Pure Existence alone. "Existence-in-Itself" is a term used to differentiate the existence *of* a thing from the existence *as* such. "Existence of a thing" is well-known to us ; but here the existence is known in its qualified or conditioned state.

Truth is the subjective knowledge of Existence *as such* to be the very nature of the knowledge Absolute. The pure state of 'being' (*Kevala Asthitwa Bhava*) is declared in the *Upanishads* as the essence of the Self-realisation-moment. He who reaches this State of Knowledge reaches the Supreme Goal of life and rises from the seat of meditation, not as the

very same mortal who went to it, but as a God-man upon earth.

9-13. *This vision of the Self is not an outward possessing (gaining) but an inward discovery (realising). The senses and the mind withdrawn from their objects, when reason ends its striving, at that moment when all our powers are thus held in tranquil control, we completely turn within and realise the Self in us.*

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥१४॥

Yada sarve pramucyante
kama ye 'sya hrdi sritah,
Atha martyo 'mrto bhavaty
atra brahma samasnute

(14) When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains *Brahman* even here.

The State of Desirelessness is the State of *Kaivalya* or Illumination. That state can be reached even while the individual lives his life within his mortal form. Here, *Sruti* is amply clear in her support of the Adwaitin's claim that man can realise God-hood in this very birth and reach the state called *Jivan Mukti*.

We have already discussed during our lectures of Kenopanishad that there is a school of thinkers who believe that the final state of realisation can come only in the very last moments of *life* and after realisation the body falls off: this school believes only what is technically termed as the *Videhamukti* (liberation after death).

यदा सर्वे प्रभिद्यन्ते हृदयस्यह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येदावदनुशासनम् ॥१५॥

Yada sarve prabhidyante
hrdayasya iha granthayah,
Atha martyo 'mrto bhavaty
etavad anusasanam.

(15) When all the Knots of the heart are severed here one earth, then the mortal becomes immortal, so far is the instruction (of all *Vedanta*).

This stanza is a continuation of the idea given out in the previous *mantra*.

Hridayagrandhi (the knots of the Heart):- This is a philosophical concept entertained by the Vedantins. According to them the *Avidya* (nescience), meaning, the self-forgetfulness of man of his own true Eternal Nature, is the cause of all his continued delusions and super-

impositions. In the darkness we misunderstand a piece of rope to be a snake; the serpent is here risen from our "not understanding the true nature of the rope." And now once having seen the serpent we continue super-imposing upon it a length, a height, a girth, a hood and such other attributes of the non-existent serpent. Similarly, man not recognising his Real Nature (in the ignorance of his True Nature) gets agitated with *kama* (desire) and these very desires in their attempts to fulfil themselves among the world-of-sense-objects become the *karma* (action) ! Thus, *Avidya* in the Spiritual plane is itself the 'desires' in the mental plane, which, again, are themselves modified into 'actions in the outer world-of-objects. "Every action has its reaction," and thus, in order to reap the reactions, the ego-centres escape from their present forms through the back doors of death, only to re-enter in newer forms through the front gates of birth !

The bonds of *Avidya* (nescience), *Kama* (desire), and *Karma* (action) are together called the Knots of the Heart in Vedantic philosophy.

When a human being during his life time breaks assunder these bonds, he in fact, ends his ignorance, Ignorance can be ended only with Knowledge. Thus, the Knots of the Heart are broken down at the dawn of Knowledge; liberation comes with Knowledge (*Gyananewatu Kaiwalyam*).

For purposes of emphasis *Sruti* here in, again reasserts the view of *Jivan Mukti* advocated by Shri Shankara and his followers. Man becomes God-upon-earth, in his Perfection of Knowledge, gained through his own self efforts, during his life-time, even while living, within his own flesh and bones.

(*14-15*) *Thus all knots of the heart are broken assunder, and the seeker desiring out the Self, rediscovers the Self not in him but the Self that is his entire and only Nature.*

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिः सृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥१६॥

Satam ca eka ca hrdayasya nadyas
tasam murdhanam abhinihstra eka;
Taya urdhvam ayan amrtatvam eti
visvann anya utkramane bhavanti.

(16) Hundred and one are the nerves of the heart; of them one penetrates the crown of the head. Going upwards through it, man attains immortality; but others lead (the departed) differently.

At this stage of your knowledge of Indian philosophy you all may find it not too easy to follow the meaning of this *mantra*, which is one of the rock bottom foundation in the philosophy of *Yoga*. A much more detailed analysis of the spiritual body encased within our physical form is supplied to us by some of the other *Upanishads*. In the *Vedic* Age probably there was wide currency for this knowledge that Lord Death is here only hinting at the particular creed in a passing statement. Chinmaya feels that it would not be adding anything to your total understanding of this Upanishad by a cumbersome and exhaustive explanation of this *mantra*, especially when we have only a day more with us to go through the next two *mantras*.

However, in haste we may touch up the problem. The subtle spiritual body is believed to be constituted of some 101 subtle nerves which the surgeon's scalpel shall never dissect

nor their eyes ever see ! Of them, the most important is the *Shushumna*, which runs parallel to the back-bone all along its length and penetrating the top-bone, called the Apex, extends itself upto the centre of the human crown. The sensitiveness of the top centre portion of the crown can be very well experienced by ourselves ! Especially in a new born child one can feel the heart-beat very regularly at that place.

Whatever be its physiological explanation and relative position as far as you, the seekers in the *Path of Knowledge* are concerned it is sufficient to know that the ego-centre of a meditator, who has realised during his life the *Apara Brahman* (relative Truth), at the time of his death, escapes through the *Shushumna* and crossing distinct regions of experiences reaches *Brahma Loka* from where, ultimately at the end of *Kalpa*, with the dissolution of that world of experience the ego-centre reaches the Supreme State of Realisation.

As for the one, who had realised the Eternal, All-pervading Truth in its attributeless pure essence, even, while living in the body

form, becomes a *Jivan Mukta.* To such a *Gyani* even the *Sruti* denies all passage of journey. (*Na Tasya Parana Utkramathi*) By knowing *Brahman* he becomes *Brahman.* Such a complete and total liberation is called *Kaivalya Mukti.*

अंङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जननां हृदये सन्निविष्टः ।
तं स्वाच्छरीरात् प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥१७॥

Angustha-matrah puruso 'ntaratma,
sada jananam hrdaye samnivistah;
Tam savat sarirat pravrhet
munjad-iva isikam dhairyena
Tam vidyat sukram amrtam
tam vidyat sukram amrtam-iti.

(17) The *Pursha* of the size of a thumb, the Inner Self, is always seated in the heart of all living beings; one should draw Him out from one's own body with steadiness, as one draws the pith (stalk) from a reed; one should know Him as Pure and Immortal.

We have already discussed in the earlier *mantras* the concept of the Supreme Reality as a mere presence, "*in the shape of one's own thumb,*" residing in the centre of one's heart. We noted there that the size and shape have been given to the Self to facilitate our meditations, during the earlier stages of the *Path of*

Dhyan. In fact the *Atman* is formless although here Self is described as having a shape and a form. This is only for the purpose of providing the seekers with a prop for their mind at meditation to concentrate upon.

It is quite appropriate that Lord Death should conclude his Upanishadic declarations to his disciple, Nachiketas, with a direct call upon him to continue his meditations and discriminate the Real Divine presence in the centre of the centre, from the unreal concentric coating of matter, which the Spirit has seemingly put on to play its game of hide-and-seek ! Beyond the five *koshas* (sheaths) lies the Spirit.

The analogy employed here (to show how through discrimination one reaches the Final State of Self-cognising the Self) is, true to the style of the Upanishads, most emphatic and voluminously self-expressive. Nachiketas, and through Nachiketas the entire world of seekers, is advised to extricate the element of Absolute Consciousness, the Pure *Chit* Essence, from the delusory consciousness of the body, by continuous and deep practices of discrimination and meditation.

That, during meditation, one should not, in the least, strain oneself, is so vividly brought out by the analogy of *"drawing out the Pith from the reed"*; the reed itself is the most delicate of plants, and its stalk is more so; and to draw out this flimsy and subtle pith from its outer envelopments constituted of the stalks of the leaves themselves, is a delicate act, which needs a softness of touch, a measured and practised application of force, and a subtle silky deftness in handling the entire process !!

Pure Consciousness, that is the Controller and the Director of all physical, mental and intellectual activities in a human being is the Soul or the *Atman*. The Upanishad concludes with the repeated assertion that we must know Him to be pure and immortal.

He is 'pure', in the sense that impurities of the mind as *Kama* (desires), *Krodha* (anger), *Lobha* (avarice) etc., are not in him. He is 'immortal', in as much as He is the Eternal Unborn Truth, All-pervading and the Uncaused Cause of all effects seen in His manifestations !!

मृत्युप्रोक्तं नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद् विमृत्यु रन्योऽप्येवं यो विदध्यात्मवमेवम् ॥१८॥

Mrtyu-proktam Naciketo' tha labdhva,
vidyam etam yoga-vidhim-ca krtsnam,
Brahma-prapto virajo' bhud vimrtyur,
anyo' py evam yo vid adayatman eva.
Ithi Dwethiyo Adhyayae Shasti Valli.

(18) Nachiketas, having been so instructed by Death in this knowledge and in the whole process of *Yoga*, became free from all impurities and death, and attained *Brahman;* and so will he too attain who knows thus the Inner self.

Thus ends Second Chapter, Sixth Valli.

The previous stanza with its repetition in its last line and the particle '*Ithi*' had already given us the indication that the *Upanishad* had ended. This *mantra* can therefore be only interpreted as the words of *Sruti Bhagwati Herself*. Nachiketas, after listening to the entire Upanishadic advices of his Master, and having acquired a thorough knowledge of the technique (*Yoga Vidhi*) of Self-perfection by which he can come to experience the Absolute Perfection as his own Real Nature, retired to a quiet retreat, where he, practising the *Brahma Vidya* came to be pure in mind and intellect,

when, through the processes of higher meditations, he realised his Self.

Virajah (free from *Rajas* or sin, Free from impurities; free from vice and virtue) :—The *Gyana Sadhana* consists in controlling the flow of the sense organs towards their sense objects, by a powerful application of the powers of discrimination and severe mental discipline. The mind is thus redeemed, in slow and steady stages, from its dross such as egoistic vanities, selfish self-centered passions and desires, attachments, lusts, greeds, etc., applying such a controlled and purified mind to dwell at a limited chosen form and idea, its powers of concentration are developed. Lastly, these newly developed powers for cotinued concentration, are applied, with greater intensity for delving deep beneath the delusory, five-matter-envelopments of the spirit and to contact the Self, which is of nature, Pure Consciousness, Eternal and Absolute.

If one seeker at the period of the *Vedic* era had realised the Self in him, through the blessings of such a Super-divine master as Lord Death, to many of us, it may seem to be

a historical accident and not a sure achievement for all seekers at all times. To chekmate this possible doubt in Her readers, *Sruti* herein emphatically asserts, "*So will he too attain who knows thus the inner Self*". Even today, he who can fulfil in Himself all the necessary qualifications, explained so vividly in this Upanishad, and then to practise the entire technique of *Brahma Vidya*, as diligently as Nachiketas did, he, too, can realise the Self and become one with Truth......A God-man upon earth.

16—18. Some concluding remarks of which 16 and 17 definitely read as later additions.

ॐ सह नाववतु । सह नौ भुनक्तु सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥
ॐ शान्तिः । शान्तिः । शान्तिः ॥

Om Saha Navavatu;
Saha Nau Bhunaktu;
Saha Viryam Karavavahai;
Tejasvi Nav Adhitam Astu;
Ma Vidvisavahi.

(*Om Santih ! Santih ! Santih !*)

(Ithi Kathopanishad Samapthah)

Let Him protect us both. May He Bless us with the Bliss of knowledge. Let us exert together. May what we study be well studied. May we not hate (quarrel with each other).

OM PEACE ! PEACE !! PEACE !!!

This Peace-verse gives us an idea of the team spirit in which the teacher and the taught approached the business of teaching and learning. How far removed is it from the modern relationship between the teacher and the taught !

Today the teacher reaches the desk only to pull through his 'job' and the students seem to be there to put in only their compulsory number of attendance ! To the teacher the taught has become an unavoidable and gruesome botheration : to the taught, the teachers are thorns in the otherwise-soft-flower-bed of their college days !!

In *Brahma Vidya* no progress is possible without the active co-operation of the teacher and equally sincere co-operation of the taught. Hence, the special prayer *"May we never quarrel with each other"*. This prayer seems to be specially imperative in the study of the scripture where chances for wasteful, useless, arguments are many and they can lead us into the meshes of ruinous misunderstanding, un-understanding and non-understanding of the *Sruti* at every step.

Each day the Teacher and the pupil started and ended their lessons chanting this stanza of peace. Even today wherever the *Sruti* is taught this practice is strictly followed.

"HARI OM TAT SAT".

COMPETITION IN VEDANTA

Thesis in English

First Prize Rs. 150/-

Second Prize Rs. 100/-
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WHAT YOU MUST DO

1. Sit back in your chair and make use of your leisure hours to remember and recapitulate all you have heard in the Yagna Sala. Jot them all in a note book.

2. Take a copy of the DISCOURSES ON KANTHOPANISHAD and read them thoroughly with a pencil in hand. Estimate the ideas gathered there in the same note book.

3. Spend atleast two weeks in reading and thinking over the points that you have gathered in that note book. But ruthlessly critical. Don't accept a single idea just because Swamiji said it. Be courageous to question and to correct even the statements of the Rishies.

4. Write out cleanly a thesis upon "VEDANTA AS I UNDERSTAND.........Its Application In Life". Get the manuscripts typed in foolscape sheets, one side only, double spacing. Submit the thesis of not less than 50 pages, to the following address before the 1st of February, 1955.

Swami Chinmayananda,
4, Jantar Mantar Road,
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You are not in anyway bound to accept Swami Chinmaya's opinions on life in general or on Vedanta in particular. Be original throughout..........but be logical. Rise above the soul-killing prejudices of orthodoxy. Don't be a self-annihilating puritan. Be free and liberal to accept or reject. Let your intellect be the touch-stone in accepting or rejecting ideas and idealogies.

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TRY !

Closing date : Ist February. 1955.

Delhi Yagna came to a close on the 25th November. 1954. Delhi paid its last homage to the revered Swami on the 2nd December. Good number of devotees, including the members of the Yagna Committee were invited to tea by the secretary at his residence at 4 Jantar Mantar Road. The President of the U. G. Y. Committee, Hon'ble Dr. Sushila Nayar Minister for Rehabilitation, Delhi State, marked her presence with a keen exchange of thoughts with regard to the 'Sanyasis in India'.

Giving a practical touch, Shree Swamiji gave his scheme; the result of his deep study of the Social Economical and above all the Psychological aspect of this ever-growing problem.

Swamiji feels convinced that 30% of the Sanyasis in India will rever to ordinary life if adequate security of food, clothing and shelter is provided to them. To this, he is in favour of Ashrams throughout the country; with cottage industries attached to them. The workers there, in lieu of food, clothing and shelter should be made to work in those industries for a certain number of hours. Those who choose to work over and above that limit of time, be given extra wages.

Second class amongst them will be, who would be interested in studies. Provisions of Library, Study Classes, may also have to be made in the Ashram.

Third amongst them would also be who would like meditate. Provision of temple for the Bhagta type and

Regd. No. D 603

secluded closets for others may be made underground or in some other part of the Ashram. You may keep a watch and check to judge the genuineness of such Sanyasis.

Swamiji also touched those Viraktas and experts in other words, who would never like to come down to the cities and such Ashrams. Those specialized heads may have to be left over to their free will.

Swamiji further advised on the over-enthusiasm of certain devotees, that any legislative on-slaught on the community of Sanyasis without such pre-arranged system would only be releasing a criminals havoc in the country which will not only shatter the moral and ethical culture of the country but also shake the law and order.

The function came to a close with an Address-read over to Swamiji, by the Secretary of the U. G. Y. C. and thanks giving by the President. Shree Swamiji promised for his more "Kripa" provided the devotees of Delhi care to clean their "Kalshas" (the mind)—*Regularly*, *Repeatedly* and *Carefully*.

OM OM OM

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